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THE

CHRISTIAN OBSERVATORY:

A

Religious and Literary Magazine.

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THE CHRISTIAN OBSERVATORY.

VOL. III.

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INTRODUCTION.

THE former Editor of the OBSERVATORY having felt himself called, in the providence of God, to return to the discharge of pastoral duties, a number of pastors have been requested to undertake with him the editorship of the work, and have consented to assume that responsibility. A few words may be expected from us, as to our principles and aims. This work has never been designed as a rival to the larger quarterlies, which are conducted with so much learning and ability. It is designed rather to be eminently practical, and to act directly on the doctrinal and spiritual interests of the churches, and their ministry, by short articles which all, who will, can find time to read. It is designed to be an organ, through which our denomination can utter its voice, and make known its views on the great questions of the age.

As a body we occupy a vantage ground from which we cannot be driven, and of which it is our duty to avail ourselves to the utmost.

Among the influences that mould and control the destinies of nations, none are more powerful than those emanating from the principles, and examples of an illustrious ancestry. And no nation can boast of an ancestry more illustrious than the Puritan Fathers of New England. But of these Fathers, we are the legitimate successors and representatives.

Others have departed from their doctrinal views, but we hold them fast. Other modes of Church government have, since their day, been introduced among their descendants ; but we still retain

the mode established by them, — a mode which they preferred to all others, and valued above all price, as deduced directly from the Word of God, through long continued and prayerful study. Whatever influence, then, the natural reverence for antiquity may confer, is legitimately ours. In the old world, the Romish Church derives very great power from this source. True, the antiquities of the Scriptural Fathers, that is, of inspired prophets and apostles, are not hers. But to many principles of the Nicene Fathers she can appeal as sustaining her system, and the Fathers of the Middle Ages are hers. In like manner, the architecture and the literature of these ages are hers. All the old cathedrals and universities of England lead the mind back to Rome. Such an influence is fearfully powerful for evil. No one can tell how great a curse to the world those portions of the works of the early fathers have been, from which are still derived the seeds of Puseyism and of Popery, for all nations. Equally great is the blessing to us, that from such pollutions our Fathers had been thoroughly purged, before they became the fountain heads of influence for the present and future millions of this land. Their doctrines, their ecclesiastical polity, and their lives, were pure. They were trees of life, on the banks of the river of the water of life flowing from the sanctuary of God ; and the fruit of these trees is still for food, and their leaves are for the healing of the nations.

A work was assigned to them by God, great beyond conception. It was, in few words, to extricate vital religion from the formalism of the old world, to dissolve the unholy and corrupting alliance of the church with the state, and through religious, to establish civil liberty. Our conceptions of the vast importance of their relations to the destinies of the human race, are becoming every year more elevated, as the principles introduced by them are pervading and shaking the world. Such were our Fathers, such their work, and such is the vantage ground on which we stand. We do not say these things to excite pride or boasting, but to affect our minds with a deep sense of responsibility. We are called in our generation to sustain and extend these great principles, and to transmit them unimpaired to future ages. We are called on to do our part of the work that is involved in executing those vast designs of God, which he commenced through them. And who is sufficient for these things ? Who has the

holiness, the intellectual enlargement, the moral power, the courage, and the burning zeal, that are demanded for this great work? There is no room for pride. We need rather to be emptied of self, that we may be filled with all the fulness of God.

What, then, is the condition in which we find ourselves when called on to take up and carry forward this great work, and what are the circumstances by which we are surrounded?

We are but a few years removed from certain great religious conflicts, which were undertaken and sustained in defence of the doctrinal principles of our fathers.

These conflicts began about thirty years ago, and conspicuous in them we find such names as Morse, Worcester, Evarts, Codman, Stuart, Woods, Beecher, Wisner, Pond, and Cheever. Their ends were, first, to compel the false system which had privily stolen in to reveal itself; and then, when it was revealed, to confute it, and to expose its unprincipled spoliations, and legalized oppressions of those churches which still revered the faith of their fathers.

As each successive conflict came on, it was, at least in this land, invested with entire novelty; and this fact, together with the vast importance of the questions involved, excited a peculiar and absorbing interest.

But these conflicts were not the result of mere human intellect and emotions. They sprung from, and were attended by, glorious and joyful effusions of the Spirit of God. These were the life of those arduous conflicts, and imparted to them a sanctity, a depth, and a power, which could have proceeded from no other source.

But those scenes have passed by, and, in certain respects, none like them will return. Controversy then put forth its full strength on the leading points at issue, when all was fresh and new; it came to its results, and its novelty is over. What has been well done, needs not to be done again, and the mind of the community cannot be aroused to the same effort. Other revivals, of equal or greater power, may come; but the original interest of past controversies can never be revived. We do not, however, mean to assert that all discussion on the points then at issue is at an end. The signs of the times do not favor such an opinion. It is not at all unlikely that a new vindication of the doctrines of the Trinity and Atonement, with their related truths, may be soon demanded. All that we mean is, that the first and all-absorbing

interest of such discussions is over ; and that if our feelings are to be as much aroused as once they were, the excitement must be derived from other sources. In certain respects this is an advantage. If any points of the past controversy should come up anew, we can then with greater discrimination avail ourselves of the results of previous discussions, aided by the mature thought and study of intervening years.

The system of error was defeated, we have said. It was, so far as argument was concerned. But defeated as it was in argument, it yet survives, though with greatly diminished power.

But evil influences, of great present and future power, have flowed from that system, which its first promulgators did not anticipate, but which nevertheless must in justice be laid to its charge. The effects of that system are not at an end. It contained from the first, principles which, if logically developed, would result in infidelity. This was openly declared by some far-seeing minds. What it has ever tended to in principle, it has now become in form, as held by many ; and the greatest momentum, fervor, and mental power are manifested, in the matured and open infidel developments of the system. The authors of these proclaim them as the logical issue of those principles and that progress, for which all have been pleading, and rebuke the timidity of those who dare not maintain a logical consistency with themselves.

And indeed, after all the outcry made in regard to the latest form of infidelity, the earlier leaders of the party were not, in principle, one whit more sound in their views of the inspiration of the Word of God, than the later. They sacrificed the Old Testament to save the New, and practically left nothing in the New but the gospels, and then denied the plenary inspiration of these. In their malignant pantheism, the leaders of the new infidelity have in reality outstripped those of the old ; but in other respects the advanced infidel party are in fact, what they claim to be, consistent expositors of the logical results of the system against which we have for years contended.

The dangers which, in these circumstances, call upon us to be on our guard, will readily suggest themselves to a thoughtful mind. There is often a collapse, when a community has passed out of a period of conflict and of high excitement which cannot be revived. To those who remember this excitement, the regular course of spiritual progress may seem tame ; and the mind may

revert with regret to the enthusiasm of those days of stern contention for the truth, and disrelishing any thing less exciting, may fall into a state of dangerous lethargy. Against such tendencies there is a sure defence, to which all should earnestly resort ; we mean a degree of the interior and spiritual life so high, that it shall invest with surpassing interest that regenerating and sanctifying work of the Spirit of God, which is common to all ages, and upon which, at all times, the progress of the church entirely depends.

There is also a hidden danger, of which we should be fully aware, in the powerful influence for evil of the works wherein systems of error which have been defeated in controversy are still set forth, and sustained with all the charms of refined style, and plausible sophistry. Some of these works indeed, especially the more elevated attacks on the Word of God, are above the range of the popular mind. But they are not for that reason devoid of influence on that mind. They are elevated reservoirs of the bitter and poisoned waters of error ; and even if few besides educated minds ascend so high as to reach them, yet these minds become conductors of those waters to the lower grades of society ; and thus all classes are poisoned and die together. But because the storm of controversy is over, and such works do not proclaim their results openly in the pulpit, or through the periodicals of the day, but circulate silently in the form of books, they excite little apprehension. Yet in this form they are mingling with the circulation of the life's blood of the community, and sending their poison to its very heart.

The existence too of such masses of error and infidelity, like the mountains of ice that float from the polar sea, chills the moral atmosphere on all sides, and diminishes the fervor of faith even in the hearts of those who truly believe. Moreover, as the gospel has been attacked on rational grounds, the habit of defending it on such grounds, which is naturally formed, is not without its dangers. The Gospel is shorn of its power, if the tone of its advocates becomes merely apologetic or defensive. It is a message of God to lost man. It depends for its efficacy on his authority, and the influences of his Spirit. To proclaim it aright, there is needed a holy boldness and an inward power and fervor, which no rationalizing process can produce, and which can be derived only from copious effusions of the supernatural influences of the Spirit of God.

The work, then, to which God summons us as a denomination, is plain. First of all, that both ministers and churches, with the utmost vigilance, guard against that spiritual lethargy into which they are in danger of falling ; and that we do all in our power to arouse one another to earnest efforts for the highest degrees of spiritual life. There is also needed a skilful and earnest defence of the Word of God as the basis of all our hopes. To this end it is important that suitable persons be induced and encouraged to prepare treatises adapted to meet the most recent phases of infidelity. Here a very great work yet remains to be done. There are no works now in existence prepared in view of the most recent developments of infidelity, and adapted in all respects to meet the wants of the age.

The last results of the infidelity of Europe, are flowing in upon us. Our own latest form of infidelity, is of European origin. But it has been transfused and naturalized among us, and its seeds have been sown broad-cast in the minds of our young men. There has not been time to witness its mature developments. Yet many, even now, are alarmed at the increasing immorality of the metropolis, and at the tendency of many young men to return to those old habits of intemperance, which we fondly hoped had ceased forever. All such would do well to inquire, what hope there is of maintaining the high-toned morals of Puritanism, after that Book on which the Puritans based their whole system, has lost its hold on large masses of the community, and especially upon our young men ? The Bible is the basis of New England society, more emphatically than of that of any other country on the globe. How deeply then does it affect us, that in New England, the most violent, concentrated, and systematic attacks have been made on the Word of God, that the history of this nation records. Hence, the great, the vital problem for New England is, how most effectually to vindicate the Word of God, and thus preserve and increase its power.

To aid in effecting so indispensable an end, will continue to be, as it ever has been, one great object of this work. In addition to a defence of the Bible, we shall endeavor to carry the war into the enemy's camp, and to show what utter ruin our whole system, social, civil, and religious must expect, if their principles prevail.

In exhibiting and defending the doctrines of the Word of God, we shall stand upon the broad common ground of New England

theology ; and seek to unite in fraternal confidence and coöperation all who sincerely hold the great fundamental truths of the Gospel, upon which the whole system of our fathers was based.

We shall also deem it our duty to pay increasing attention to the principles of Church order, which we have received from our fathers. They are at this time exciting unwonted interest in various parts of our land ; and in our opinion they are destined to exert an increasing influence on the destinies of the world. The great battle of the Son of God is not merely with civil despotisms ; ecclesiastical despotisms are also to be destroyed. No system can carry out so consistently and thoroughly as ours, an argument that shall destroy the essential principles from which the strength of existing corrupt hierarchies is derived. It is of great moment then, that the principles of our system be truly apprehended, clearly set forth, and vigorously defended.

The principles of Christian reform will also claim our attention. The progress of Christianity has been such, that its principles have enabled men to see as they never saw before, all the existing evils of society. Hence the world is full of theories and plans of social reform. To such an extent is this the spirit of the age, that even infidelity now marches under the banner of reform. Availing itself of the progress of the human mind, of which the Bible is the cause, and of those principles of truth which, originally radiating from it, have become like the diffused light of the sun, they are now seeking to outrun the inspired Word of God in the race of reform, and to reject it as altogether behind the spirit of the age.

The great doctrines of depravity, atonement, and regeneration, are not the basis of their reforms. This is especially true of the leaders of the Fourierite movement. They believe that the evils of society can be cured by a mere change of external organizations. Yet, though their theories are false, the subjects discussed by them, are of vast moment, and it is not enough merely to reject infidel solutions of great practical questions in government, and political economy ; we are bound to investigate such subjects on Christian principles, and to give a Christian solution of the problems proposed. The example of the great Dr. Chalmers may well be held up for our imitation in this respect. The distribution of property had been long discussed without any reference to its relations to the principles of Chris-

tianity. He had the sagacity to see its intimate connection with the future destinies of our race, and as a Christian philosopher, he devoted his highest energies to its discussion. We would endeavor to go and do likewise.

Not less momentous is the great subject of Christian education. No system of education can be true to facts, and true to God, which is not based upon the great doctrines of human depravity, and of salvation through the atonement of Christ, and regeneration by the Holy Spirit. The main design of our Fathers in their system of education, was to prepare the way for the regeneration and eternal salvation of their children. But at this time, many, under the pretext of rejecting sectarianism, would reject every element of the system of our Fathers, and leave nothing but natural religion behind. To ascertain in what manner a result so deplorable may be prevented, and the great ends of our Fathers be realized, will demand mature thought, and thorough and judicious discussion.

The present condition of Natural Theology, and the relations of science to religion, will also demand our attention. God is as really the author of Natural, as of Revealed Theology,—of science, as of the Bible. What he reveals in one way, he never contradicts in another. Yet an improper mode of treatment has often arrayed science against the Word of God. Infidelity has in all ages sought to erect for itself fortresses in this quarter. We shall therefore, with the greater vigilance, note the appearance of any dangers from this source, and strive to show the real harmony of all natural, with revealed truth.

Biographical notices have been a striking feature of this work, and have contributed much to its interest and usefulness. We shall continue to pay attention to this department, until our Fathers, like a great cloud of witnesses surround us, and by their holy example inspire our courage and invigorate our faith. And our pages will ever be open to record the great lessons of God, taken from the book of history. This is destined to become more and more a historical age. The great judgment of past ages and systems, which is at hand, is to be effected through a true science of history; and till history is studied from God's point of vision, a true judgment of the past can never be formed. Infidelity and Pantheism have written histories on their principles. Christianity is yet to write them on hers.

Nor shall we exclude from our pages questions of philosophy or criticism, so far as they can be made subservient to the great interests of morality and religion.

It may be needless to add, that judicious discussions of the principles and modes of benevolent enterprise, will be readily admitted to our pages, and that we shall sustain with all our power those great enterprises for evangelizing the world, which are in a peculiar sense, the glory of this age.

We have already adverted to the subject of revivals of religion. But, regarding them, as we do, as the main-spring of our whole system, the foundation of all our hopes, we again recur to them to say that we shall devote our highest efforts to vindicate them from all assaults, and to excite the ministry and the churches to pour forth such earnest prayers, and use such wisely adapted means, as shall restore to us with increased frequency and power those seasons of refreshing from the presence of the Lord.

By thus specifying the subjects to be considered in this work, we do not mean to exclude all that are not mentioned; and accordingly, though we do not promise a monthly view of public affairs, or of political changes and revolutions, yet we shall not hesitate at any time to speak on all such topics, whatever the great interests of the cause of God may seem to demand.

It will be seen that the field before us is wide. But the conductors of this work do not rely upon their own labors merely, in filling out the plan which they have sketched. They look with great confidence to their brethren, lay as well as clerical, for aid in this good work.

If any have been inditing good matters concerning our glorious king, or his cause, we invite them to wield the pen of the ready writer, and to entrust us with the duty of giving utterance to their words.

The age in which we live, and the position which we occupy as a denomination, demand sublime thoughts and glowing emotions. Such thoughts and emotions dwell in the mind of the High and Holy One. And though we are men of unclean lips, and dwell in the midst of a people of unclean lips, yet, if he will but cleanse our hearts, and touch our lips as with a coal from his altar, we shall receive the honor of going forth as his messengers, to disclose his thoughts, and to proclaim his will.

THE PURITANS' KING.

IT was their fidelity to Christ as a King, the Lawgiver, the Ruler, and the Defender of his covenant people, which made the Puritans the men they were. This is the secret of their peculiar character. This is the very essence of Puritanism. The matter has been but little understood. Many have asked what the Puritans did; but few have inquired what they were, and what it was which made them do so nobly and truly. Fidelity to Christ, as their King in all spiritual concerns, was the master-passion of their lives. They were absorbed in this sublime allegiance which would endure no rival near his throne; and would sooner die, than yield submission to the slightest usurpation of his royal power, or the least infringement of his royal rights. This fixed principle was the tap-root of Puritanism; and from thence came all its growth and fruitfulness.

In the times of Popish darkness, each of the offices of Christ in his Church, had been invaded and set aside. His prophetical office, as the only authoritative teacher in his Church, had been overthrown, by substituting human teachings and traditions in the room of his holy Word and its pure doctrines. His priestly office, as the only Redeemer of men, and the one Mediator between men and God, was no less infringed upon, by putting human merit instead of the cross; and sacraments and ceremonies instead of the sanctifying work of the Holy Spirit; and saints, angels, and the Holy Virgin, as mediators equally with Christ. The infractions of his kingly office were no less gross and impious. Men, pretending to act in his name, dared to annul his laws for the government and discipline of his church, and supplant them by decrees and ordinances of their own. A usurping hierarchy, engrossing a power which belongs exclusively to Christ, overturned all his enactments, and imposed terms of citizenship and office in his kingdom, totally opposed to its divine constitution and order.

The protestant reformation was undertaken to correct these abuses. And so far as related to the prophetical work and the priestly work of our Lord, the reform was very thoroughly effected. The true doctrine of Christ's gospel was once more openly professed and plainly preached; and free salvation through Christ's atonement and intercession was once more proclaimed aloud. But

the kingship of Christ was not restored. The monarchs of Europe only wrested the stolen sceptre out of the hands of the pope, that they might hold it in their own unhallowed grasp. They claimed to be supreme heads of the church within their own dominions, and became popes as well as princes.

This was especially the case in England. There the tyrannical Henry and imperious Elizabeth, compelled parliament and people to acknowledge the sovereign for the time being as supreme head of the Church of England, whom all the people must obey in matters of faith and worship, under pain of imprisonment, and death, temporal and eternal.

It was against this outrageous intrusion of an earthly ruler, who might, perchance, be a monster of profligacy and atheism, or perhaps a mere child, a girl, into the throne of Zion's King, that the souls of the old Puritans revolted in holy indignation. They burned with a godly jealousy for the rights and honors of their Lord, and demanded that his royal right and prerogative should be restored. They insisted that Jesus should rule and regulate the Church, the kingdom he had purchased with his own blood, by his own sacred volume, the only statute-book of his realm. They required the sweeping away of the whole rubbish of decrees of popes, councils and kings, traditional canons and unlawful offices, under whose heap the Bible lay buried and forgotten. Listen to the words of Thomas Cartwright, one of the most learned fathers of Puritanism, and a severe sufferer for his zeal for the Saviour's crown and kingdom. That good man said : "No preacher may, without great danger of the laws, utter all truth comprised in the Book of God. It is so circumscribed, and wrapt within the compass of such statutes, such penalties, such injunctions, such advertisements, such articles, such canons, such caveats, and such manifold pamphlets, that in a manner it doth but peep out from behind the screen. The laws of the land, the Book of Common Prayer, the Queen's injunctions, the Commissioner's advertisements, the bishop's late canons, Lindwood's Provincials, every bishop's articles in his diocese, my Lord of Canterbury's Sober Caveats, in his licenses to preachers, and his High Court prerogatives, or grave fatherly faculties, these together, or the worst of them (as some of them be too bad !) may not be broken or offended against, but with more danger than to offend against the Bible. To these, subscribing, and subscribing again,

and the third subscribing, are required : for these, preachers, and others, are indicted, are fined, are imprisoned, are excommunicated, are banished, and have worse things threatened them : and the Bible,—*that* must have no further scope, than by these it is assigned ! Is this to profess God's Word ? Is this a Reformation ? We say that the Word is above the Church : (Eph. ii. 20,) then surely it is above the English Church, and above all these books before rehearsed ! If it be so, why are they not overruled by it, and not it by them ? ”

By this eloquent protestation we may clearly see on what ground the Puritans entrenched their camp. But as the position is so important, it shall be fortified by other distinct testimonies. Robert Hawkins, a London minister, was under trial, in 1567, before the bishop and other judges, for presuming to hold separate worship from the established Church. He thus defined his position, in his reply to the prelate : “ You preach Christ to be a prophet and a priest, but not to be a King ; nor will you suffer him to reign in his Church *alone*, by the sceptre of his Word ; but *the pope's canon-law*, and *the will of the prince*, must be preferred before the Word and ordinance of God.” “ We had rather be torn in a hundred pieces than communicate with you. We neither hold nor allow any thing that is not contained in the Word of God.” William White, a fellow-sufferer with Hawkins, and a layman of London, having been two years in a dungeon, wrote a letter to the bishop, which he subscribed in these words : “ Yours in the Lord to command, WILLIAM WHITE, who joineth with you in e ery speck of truth ; but utterly detesteth whole antichrist, head, body, and tail, never to join with you, or any, in the least joint thereof ; nor in any ordinance of man, contrary to the Word of God.”

The Puritans, though much oppressed, had some strong backers. Thus Dr. Jewell, the truly pious bishop of Salisbury, said of the title “ Head of the Church,” that it “ could not be justly given to any mortal, it being due only to Christ ; and that such titles had been so much abused by antichrist, that they ought not to be any longer continued.” And bishop Stillingfleet, in the preface to that old book, his “ Irenicum,” says : “ The grand commission the apostles were sent out with, was only to teach *what Christ had commanded them* ; not the least intimation of any power given them to impose or require anything beyond what he himself

had spoken to them, or they were directed to by the immediate guidance of the Spirit of God." In a letter written to a prelate by that tolerant papist, Maximilian II., emperor of Germany, in 1564, that potentate declares, that "there is no sin, no tyranny, more grievous than to affect dominion over men's consciences; and they who do so, go about to invade the tower of heaven." And the emperor Napoleon said, when at the height of his power: "*My* dominion ends where that of conscience begins."

The Puritan view is well exhibited in a treatise published in 1647, by John Cook, a celebrated lawyer, and afterwards executed as a traitor for having acted as the prosecuting officer at the trial of Charles I., that notorious usurper of our Saviour's kingly power. "The question, truly stated," says Cook, "is but this: Whether the inventions of men ought any more to be mixed with the institutions of Christ in his Kingly office, than their good works in his Priestly office?" An Independent, he adds, "is content to be every man's servant, so as Christ may but reign over his conscience, which if he should not, we know not where he is to reign." "He depends not on any but Christ Jesus, the Head, in point of canon and command, for spiritual matters. Concerning the discipline of Christ's Church, he does no more depend upon man, than concerning the doctrine; and counts it the most glorious sight in the world, to see Jesus Christ walk as King, ruling by the sceptre of his Word, in the midst of his golden candlesticks." One more of the old Regicide's rousing words: "Christ's Kingdom is only there where *His* laws are in force; for that country is no part of a prince's dominion, which is not regulated by his laws."

The Puritan settlers of New England undertook their perilous and painful migration to these shores, for the express purpose of carrying out into thorough practice their grand principle, "that there is, under the New Testament, a sacred visible church-state, order, or polity, instituted and appointed by Jesus Christ, and him only; to the observation of which, believers are everywhere bound willingly to submit and subject themselves." The Massachusetts colonists all subscribed to the "Declaration of the Faith and Order owned and practised in the Congregational Churches in England," which is commonly called the "Savoy Confession," and was adopted in 1658. It is therein set forth, that "by the appointment of the Father, all power for the calling, instituting, order, or government of the Church, is invested, in a supreme

and sovereign manner, in the Lord Jesus Christ, as King and Head thereof." And the Congregational Union of England and Wales, in a similar declaration, adopted in 1833, announce, that "they acknowledge Christ as the only Head of the Church," and "their only appeal in all questions touching their religious faith and practice, is to the Sacred Scriptures."

The sentiments of our pilgrim fathers are well expressed by the celebrated Dr. John Owen: "They who hold communication with the Lord Jesus Christ, will admit nothing, practise nothing, in the worship of God, but what they have his warrant for. Unless coming in his name, they will not hear an angel from heaven. They know the apostles themselves were to teach the saints only what he commanded them. And you know how many in this very nation, in the days not long since passed, yea, how many thousands left their native soil, and went into a vast and howling wilderness in the uttermost parts of the world, to keep their souls undefiled and chaste unto their dear Lord Jesus, as to this matter of his worship and institutions."

Thomas Hooker, the founder of Hartford, in the preface to his once celebrated "Survey of Church Discipline," thus plainly states the case as to the object mainly sought by him and his brethren: "As the *prophetical* and *priestly* office of Christ was completely vindicated in the first times of reformation, so now the great cause and work of God's reforming people is, to clear the rights of Christ's *kingly* office, and in their practice to set up his kingdom." The name of Puritans was fixed upon them on account of their so strenuously insisting on the restoration of the Christian faith and institutions in their *purity*, according to the rules laid down by the adorable Founder of Christianity. Cost what it would, home, country, treasure, friends and life, they were bent on maintaining inviolate and entire, the supreme and undivided headship and sovereignty of Christ over all things pertaining to the church. They rejected all canons and customs which could not plead the recorded inspiration of the Bible in their favor. When they had thoroughly purged the Church of all legislation but Christ's, they found nothing left but simple Congregationalism; the only system of church policy which perfectly accords with the genius of Christianity, and is instinct with the free spirit of our religion. Jonathan Mitchell, the admired pastor of Cambridge, at whose death it was said, that "all New England shook

when that pillar fell," thus states the case: "It is our errand into the wilderness to study and practise true Scripture reformation: and it will be our crown in the sight of God and man, if we find it, and hold it, without adulterating deviations."

The view which our fathers took of a pure and proper church is this;—It is an absolute monarchy democratically administered. It is an absolute monarchy; for Christ is its Head and King; his will is the highest law; he alone has the right to legislate; and his decrees registered in the Bible must alone be obeyed. And the affairs of this spiritual monarchy are democratically administered; for to the Church is given the free election of all its executive officers, and the members are all possessed of equal rights and privileges. What noble schools of liberty must be found in these self-governing societies, so willingly obedient to Christ, and so free from vassalage to man! The Church can do nothing but what Christ has authorised her to do. The power committed to the Church, is a power for administering the laws, not for making them. Christ put a stop to all further making of laws for his kingdom, when he closed the list of inspired writings. The famous John Cotton, the father of New England Congregationalism, in his comment on that clause in the apostle's commission,—"teaching them to observe all things whatsoever I have commanded you,"—well remarks: "If even the apostles teach people to observe more than Christ has commanded, *they go beyond their commission*; and a larger commission than that given to the apostles, neither Elders, nor Synods, nor Churches, can challenge."

John Higginson, the worthy minister of Salem, affirms: "This was, and is, our cause, that Christ alone might be acknowledged by us, as the only head, Lord, and Lawgiver, in his Church; that his written word might be acknowledged as the only rule; that only his, and all his, institutions might be observed and enjoyed by us; and that with purity and liberty, with peace and power." "In matters divine, where we have a clear command, with Moses, we yield not an hoof to Pharaoh."

One of the oldest Puritans, who died on the scaffold, a faithful martyr to Jesus, once said to his brethren in the faith and patience of Christ: "Let us, for the appeasing and assurance of our consciences, give heed to the Word of God, and by that golden reed measure our temple, our altar, and our worshippers; even

by these rules, whereby the apostles, those excellent perfect workmen, founded and built the first churches." And one of the latest and ablest writers on this subject says: "The Word of God is our only rule, in the sense both of a law, and a standard; a rule sufficient, as opposed to all deficiency; exclusive, as relates to any other than the Divine authority from which it emanates; universal, as embracing all the principles of human actions; and ultimate, as admitting of no appeal from its decisions."

Nearly a century after the landing of the pilgrims, an assembly of Connecticut ministers, in setting forth their general assent to the Savoy Confession of Faith, made a preface to their solemn act and testimony, in the following admirable words: "We do not assume to ourselves that anything is to be taken on trust from us, but commend to our people the following counsels: 1. That you be immovably and unchangeably agreed in *the only sufficient and invariable rule of religion*, which is the HOLY SCRIPTURE, the fixed canon, incapable of addition or diminution. You OUGHT TO ACCOUNT NOTHING ANCIENT THAT WILL NOT STAND BY THIS RULE; AND NOTHING NEW THAT WILL. 2. That you be determined by this rule in the whole of religion. That your faith be right and divine, the Word of God must be the *foundation* of it, and the authority of the Word the *reason* of it." Thus have the Puritans and their legitimate offspring always adhered to the noble maxim of Peter Martyr, admitting "nothing *without*, nothing *against*, nothing *beside*, nothing *beyond* the divine Scriptures."

DR. MÜLLER'S LETTER ON THE GERMAN REVOLUTION.*

DEAR AND RESPECTED FRIEND.

You wish from me a letter written expressly for your "Church-Friend," wherein I may impart my sentiments as to the recent revolutions in Germany, and particularly as to their actual and probable influence on the Church. I would readily respond to your wishes, could I do so without becoming an accuser of my

* Addressed to the Editor of "Der Deutsche Kirchenfreund," and translated from that work for December, 1848.

people before your present countrymen, which I have not the heart to do. You well know that I am not one of the *pessimists*; but I can look for nothing salutary from this whole commotion, so long as its existing tendencies are so deficient in religious and moral earnestness. The Frankfort Assembly was opened amid frivolous declarations, greeted with clamorous cheering, that the Germans had served God sufficiently, and must henceforth apply themselves to practical matters; and in the parliaments of Vienna and Berlin, this feeling was still more rampant. And this is that people whose standing epithet used to be, — “the religious!”

Our State, as you know from the journals, has formally thrown off its Christian character. Against this I have nothing to say, so long as this act only expresses the matter-of-fact which made the official Christianity of our State a mere untruth, — namely, that the great mass of our population is no longer pervaded by the spirit of Christianity. Moreover, all our political impulses produce in me an overpowering impression of rottenness and dissolution. The republic, or rather the anarchy, among us, is destitute of true energy and decision, or it would have gone much further. The revolution has not as yet thrown up men of character, able to inspire awe. And while anarchy has spread far enough in certain directions, yet our politics seem for the most part to move in a path leading to a precipice, — that is to say, toward that kind of constitutional monarchy, which is, in fact, a democratic republic, only that it places a king at the head, who will have nothing to do at Frankfort except to nominate a prime minister, and to be looking out for a speedy successor to the person he has just nominated. I own, that nothing so disgusts me, as *this* sort of constitutional monarchy. I can commend the republic which honorably says what it is; and does not, like such a monarchy, lead the government into intrigue and corruption, in order to secure by secret arts an influence it could not openly claim.

As for the evangelical Church, one would suppose that this tumult would give it a strong impulse to rally in strength against the assaults of that radicalism, which thinks to use the above-mentioned separation of the State from all nearer relation to the Church, as a weapon for cutting off from the latter all material resources, and all influence upon popular education. And it ought to collect its strength, not merely against radicalism, but also against the Romish Church, which will naturally derive very great

advantage from the proclaimed division between State and Church. But instead of this, our rigid Lutherans have been most industriously horrifying themselves at all communion with the professors of more free evangelical principles, and are for coming out from the "Babel" of the local churches. They wage severer contests against those who seek safety and peace in the same Saviour, than against infidelity and political radicalism. This, to me, is the sorest mistake of our evangelical Germany, of which I might say with Melanchthon: "Could I but shed as many tears as our Elbe pours of waves when in full stream, my grief would not be drawn dry." It is to be expected, that, as one sad consequence of dissolving the union between the protestant Church and the State, there will be forthwith a general splitting up into sects.

In order to plant all the barriers possible against this threatening and dangerous tendency, there is to be a great assemblage at Wittemberg, on the twenty-first of this month, to consider the question, Whether, and how, a German evangelical church-league may be effected. It is my intention to be present. The invitation is addressed to "all who stand on the ground of the evangelical confession." The representatives of strict Lutheranism have already, for the most part, refused to take part in it. The "Light-friends," of course, will not be there; or, if they are, will miss their reckoning, and find themselves shut out. It may become the beginning of an organization for a German, evangelical, national Church, if it can succeed in holding together, for the formation of such a church-league, those portions of the German evangelical Church which lie between those extremes. May God grant his blessing! *

Yours faithfully,

J. MÜLLER.

Halle, Sept. 18, 1848.

* By more recent intelligence, we learn that the "Evangelical-United Conference" at Wittemberg, alluded to in the above paragraph, has been held over Luther's grave with very gratifying results. There were present above five hundred clergymen from all parts of Germany, and among them the most celebrated theologians and preachers, such as the learned Dr. Müller, the writer of the above letter, Nitzsch, Hengstenberg, Dorner, Lehnerdt, Krummacher, etc. There were also many distinguished laymen, such as the two presidents of the "Conference," Von Bethman-Hollweg, and Professor Stahl, the famous jurist; also Presidents Von Gerlach, and Von Gotze. Men, agreeing in the essentials of religion, but who had been widely separated in

THE CHURCH AND THE WORLD.

WE propose in this article to speak of the Christian distinction between the Church and the World, and our address is to the men of the world. The distinction has an invidious aspect, just as every other important distinction has; as those of rich and poor, learned and ignorant. Yet these distinctions are none the less real, for being offensive. Nor is there just cause of offence. The purposes of science require the classification of its subjects; and each science necessarily adopts the distinctions which arise from its own peculiar principles. It must, therefore, be conceded to Christianity to employ a classification of mankind, which shall be the logical result of its own fundamental principles. The basis of one scientific division of the human race is, the diversity of physical structure; of another, the various forms of civil government; of another, the various religious systems that obtain. But Christianity assumes for the ground of its classification, these facts,— that human character is radically and invariably defective in its first development; that this defect involves, as a consequence, a fatal relation to the government of Jehovah, and to the eternal issues of that government; and, that a supernatural influence is needed in every case, to secure a favorable change in the character and relations of men. In the one class, it recognizes those who are the subjects of this radical change; in the other, those whose development is natural, and not supernatural. It has been God's purpose in all ages, and for ends most benevolent, to make prominent this distinction.

Yet we are not surprised that this division has ever excited an undisguised hostility, from the early days of Cain, to the most recent modern scoffer, who has sneered at "the saints." Nor are we surprised that every form of attack has been made upon this distinction; and that the world has labored to efface this line of demarcation from human belief. The divine authority of the book so replete with it, has been assailed. The text must be destroyed, or the legitimate interpretation of it distorted. Baptismal regeneration, sacramental sanctification, priestly absolution, and state-religion, have here a common origin with infidelity.

feeling, in these hard times gladly gave the fraternal hand of fellowship, for the purpose of forming a church-league to comprehend, in a new "body of evangelicals," all Germans who adhere to the evangelical confessions.

We do not indeed admit that the gospel is responsible for all that many have claimed for it. But we stand by all that it claims for itself. We admit that it annihilates the distinctions which flatter the self-esteem of those who deny their own need of regeneration; that it confounds them with men whose characters they despise; that it exalts mean men to a position where they can despise all the honors of the world. But we deny that the ground of this distinction is fanciful; that it has a tendency to depress the standard of moral excellence; that it represents the eternal destinies of men to be suspended on conditions unworthy of the justice and goodness of God. And we must ask the World to leave the Church in undisturbed possession of these technical terms. We must maintain, in spite of all the objections we have heard, that no man can demonstrate the impossibility, or the injustice, of making eternal destiny turn upon points which pass for trifles in the estimation of men. It may be that God and men regard things very differently, that "that which is highly esteemed among men, is abomination in the sight of God." It may be that there are often planted in the roughest soil, seeds of character, "like a grain of mustard seed," unattractive by their size and color; but containing the germs of the trees of Paradise. We admit, that under the pretence of a sudden, mental transformation, aided by a skilful imitation of the appropriate outward signs, there may be gross hypocrisy, or self-delusion. But we cannot consent to abandon gold coin, in order to avoid the evils of counterfeiting. We do not, moreover, confound virtuous men with the vicious. Vice is a crime against civil law, or an offence against the proprieties of life. An unregenerate man may be very far from that. He may be as intelligent, as moral, and as lovely, as the young man whom the Saviour loved. But, like him, he may turn away from the "terms of salvation," and remain "in and of the world," in our technical sense. Christianity gives no place to what is now called radicalism, because it insists that one mark of regeneration is, to "give honor to whom honor is due," to regard "whatsoever things are honest, lovely, and of good report," "to give no offence in any thing." It does not depress the standard of character, nor abate the requirements of the moral law. But it does offer pardon, and open a door of hope, to every one that would rise from his spiritual degradation; while "the proud it sends empty away."

We further concede that this subject has often been treated in a manner unnecessarily offensive. And to contribute our share toward establishing a right understanding between the Church and the World, we now give utterance to our sentiments.

The Christian Church, during the eighteen centuries of her existence, has greatly varied her relations to the World. She was, at first, under the world's foot; then, in turn, she set her foot upon its neck; now, she stands by its side. Some, indeed, sigh for the return of the primitive state, in which persecution was the lot of the Church, as securing greater purity and zeal in her members. But we cannot participate in that love of persecution. Equally far are our sympathies from those gentlemen who are preparing opiates for the world, that they may once more rock it to sleep in the tender arms of an ambitious hierarchy. Rather will we sound the alarm-trumpet, and warn the World that every opiate administered by these robed physicians, however agreeable to its aching consciences, prepares the way for robbing them of their dearest rights. We must thank God that we live in peaceful days; not for the indulgence of ease, but for the better opportunity to benefit the world. We must be thankful, too, that Star-Chambers and Inquisitions, Papal bulls, canon and feudal laws, exist no longer. We now, by the grace of God, stand side by side with the World. And the more full our understanding of each other's views, the more amicable will our relations be, and the more comfortable our intercourse. We are fellow-passengers, crossing life's great sea. Our ultimate destinations are very different; but on the way, we are embarked in the same ship. And it is worth a little pains to come to some understanding, in order to diminish, as far as possible, the inconveniences of a passage, rough enough, at the best. Two princes might be returning in the same ship to the court of their sovereign; the one, to recover his titles, the other, to inhabit a dungeon. Such things have been in God's providence, and under righteous human administrations, too. And when the Scriptures affirm that analogous events occur in the world yet future and unseen to us, we are docile and confiding enough to believe their testimony, and bold enough to repeat it, and to affirm that the most vital distinction between man and man, is that of those "who do not obey the Gospel," and those "who believe, to the saving of their souls."

"It is a terrible doctrine!" It is; because sin is terrible, and terrible the destiny to which it leads. And if we might succeed in inducing in any mind a new train of thought on this subject, we should deem our success the highest reward. Suppose, for instance, instead of starting back from this painful topic, and relieving yourself with an indignant exclamation at the bigotry of other people, you should for a moment begin to question, Whether, for once, they may not be right, and you wrong? And then, suppose you put it on this ground: "I will refer the whole matter to Jesus Christ. If these people are right, my situation is most alarming; I will look into it." There we will leave you. If Jesus, our Lord, has not founded all his addresses to men on this distinction, if he has not drawn a line running through time to the judgment-day, and thence extending onwards through eternity, leaving one portion of mankind on one side, and another portion on the other, then we shall insist on our views no longer.

But we are solicitous to have the world change some of its notions concerning us, because we believe they are founded on misapprehensions. To many, it seems impossible that those in the church, can be other than uncharitable toward those out of the church. To them we cite the case of our Lord, loving the rich young ruler, who came to him for religious counsel. Here was charity, and even admiration. There were many excellent points in this character. But he lacked "one thing." That one thing in Christ's estimation, was the essential thing. Peter, perhaps, had not as much native loveliness, as this amiable youth. But Peter had the germ of life in him; a love that would ultimately ripen, after it had been carefully nurtured by a divine guardian, and had experienced many trials, into a perfect character; renouncing all for Christ, and living to bless the world. But this young man was, at that moment, essentially "of the world." His home, his heart, his hope, were in it. Now, could Christ love him, as he loved Peter? This case exhibits the fact we desire here to make prominent; that true charity, like Christ's love, admits of many subordinate degrees of admiration; while its supreme approbation is given to no form of natural character, but solely to the regenerated character. It admits of estimating every good quality at its real worth; genius, taste, integrity, courtesy; it admits that a regenerated person, at times, and in certain respects, may enjoy the society of some unregenerated persons more than

that of some members of the church, because the latter exhibit more of the natural defects of their character or manners yet unsubdued, than of the higher principles which have really begun to live and operate in them. "The kingdom of heaven is a little leaven," leavening the whole mass. Still, there is an essential spirit in the world, to which every regenerated man is averse. "The friendship of the world, is enmity with God. Whosoever, therefore, will be the friend of the world, is the enemy of God." It often occurs, that the views and feelings of Christians are misunderstood in regard to amusements. A member of the Church, for instance, is requested "just" to participate in this amusement, "just" to go here or there; or, a parent is solicited by his child to let him go, for such and such children are going. Is it "uncharitable, bigoted, morose," for him to discern that the peculiar spirit of the world is to preside over that occasion, and to pervade that assembly; and that he or his children cannot go there without either injuring themselves, or sanctioning what may injure others? Many, however, of a serious cast of mind, could tolerate all this well enough; but with them, the offensive point is, the exclusiveness of this pretension of "being the only good people in the world," and of "having all heaven to themselves."

This objection might easily be retorted upon the objectors, by asking, whether their own views of character and of happiness do not compel them to adopt an exclusive principle of association. They esteem their social circle as including the *elite* of society. Yes, but then it excludes, too. Is not their parlor their paradise, and their festive board their earthly heaven? But does *their* charity urge them out into the highways and hedges, to compel the poor, and the lame, and the blind, and the ignorant and rude, to come in and enjoy it? No, that would spoil their heaven, because their happiness is derived from social affinities. And may not the happiness of regenerated men embrace the same principle, without making them less charitable than the world? The Bible declares that certain characteristics distinguish them who are truly of the Church. Now we believe the Bible firmly and cordially for ourselves. We judge character by its standard; we form our anticipations of our own destiny, and of other men's destiny, by it. In all this we cannot see that there is any want of charity, any moroseness, any mere "stickling for a creed."

There is also a misapprehension in regard to the bigotry of the Church. Earnestness is mistaken for harshness, firmness for dogmatism. In a word, many imagine that "orthodox" men in particular, are unfavorable to true liberty. We are not now in an argumentative mood, or we should certainly spread out the historical testimony on this subject, and shew that Calvinism, with all its imagined intolerance, has been most intimately allied with all those great and laborious movements of the English people, by which religious liberty and the rights of conscience have been incorporated into human laws and institutions.

Let us then understand what ideas we mutually affix to liberty of conscience. It is the right of every human being to see the evidence of truth with his own eyes ; to believe it on evidence, and not on human authority ; to practise it unmolested ; and to propagate it in every way that does not interfere with the rights or freedom of any other man. And if, in this exercise of his own faculties and freedom, he misjudges, and apprehends religious error for truth, he is not for this accountable to man ; he is not to be hated by any man ; he is not to be visited with civil penalties or social disabilities. We are fully convinced that God has endowed every human being with these rights, to be held inalienable. We fully believe that true religion can never prosper and prevail, but where such freedom is enjoyed. We are more than convinced of the soundness of these principles ; we are fervently attached to them. We know nothing which we deem it so proper to "resist unto blood," as an encroachment on these rights as enjoyed by us. They are a boon which we crave most earnestly for all the nations of the earth, and for every member of the human family. We prize it as much for the Infidel and the Papist, as for ourselves. There is then surely no difference between the World and the Church on that point. And in the exercise of that freedom, we think for ourselves ; we maintain our opinions, affirm, defend and propagate them. We hold the distinction between truth and error, to be immutable and eternal ; that the consequences of religious errors are infinitely more dreadful than of errors in nautical science, in political science, or any other department of knowledge. We believe that men must account to God for their erroneous principles, as well as their evil practices ; and that we cannot shew our charity to mankind more fully, than in trying to bring them to believe "the truth as it is in Jesus."

If the rights of conscience should ever be invaded in this land, we are sure that no firmer bulwark will be found, than in the men who belong to the Church ; we are sure that the most rigorous Calvinist will stand by the side of the most "liberal" freethinker, in the hottest of the fight. But the difference between them will be, that the one uses his freedom for his own destruction ; the other, if sincere, uses the lower freedom from human despotism, to obtain the higher form of freedom from the tyranny of sin in his own heart ; and this alone gives religious liberty its value.

ABHORRENCE OF EVIL.

GENUINE piety is always Janus-faced. It presents an aspect of complacency toward all that is excellent, and an aspect of hostility toward all that is evil. There is the same countenance, but it looks in opposite directions, and with opposite expressions. As a man thinketh in his heart, not in his head, so is he ; and if he would know what the real sympathies of his heart are, he must subject it to a two-fold test. Its seeming appetencies cannot be relied upon, unless there be a corresponding principle of repulsion. As by a proof, or counter-process, we determine the correctness of a mathematical result, so must we try the sincerity of religious affections. It would be singular indeed, if the power of perceiving relations, which is so prominent in our mental constitution, should have nothing to do in this sphere of morals. The opposites, *right* and *wrong*, *ought* and *ought not*, being essential and unalterable, we can have nothing to do with one member of this momentous contrast, without being equally concerned with the other. This is a principle which appears not to be sufficiently appreciated. Attention needs to be directed to that side of the great dividing line, which is less frequently contemplated in treating of religious character and spiritual growth.

"Ye that love the Lord, hate evil." This sanctified aversion is at once the correlative and test of holy love. Nothing is more common than for men to deceive themselves and others by a vehement and apparently honest advocacy of right and virtue, while their hearts are untouched by the mere sentiments they

avow. The judgment and imagination may be decidedly enlisted, and the inclination be as decidedly opposite. This inner variance is the source of those glaring inconsistencies which meet us everywhere in history and observation. Seneca, so just, so persuasive in his advocacy of self-denial and moderation of desires, wrote his severe lessons upon a table of gold,—the same table from which he loaned with usury his millions. Sir Thomas More, in his Utopia, advocates religious toleration; though, at the same time, he could persecute Protestants with rack and fagot.

“Abhor that which is evil.” Mere dislike is not enough. There should be aversion in its strongest exercise, namely, abhorrence,—a starting back of the soul in an instinctive, energetic recoil. To refrain from evil is not enough; war must be declared, and a vigorous hostility maintained. Treaty, truce, or parley may never be tolerated. It is aversion to moral evil, of course, which we speak of, and evil on its own account; and not evil as affecting our convenience or happiness. The supremely selfish may be inflamed at every annoyance to themselves, yet very calmly contemplate the most flagrant sin or outrage which lies out of their immediate personal sphere. They are not so much averse to sin, as to trouble. Obliquity, seen in our own party, or family, yea, in our own self, is just as much to be detested as when seen elsewhere. “I loathe and abhor myself,” was Job’s feeling. There was a Roman, who, to escape proscription, fled from the capital; and to prevent detection, counterfeited blindness in one eye. When, after many months, the danger was past, and he removed the covering, he could not open the eye. He had in reality destroyed its use. That man had a most hearty dislike to the vindictive intolerance of the triumvirs; probably, also to deceit in general, but not to hypocrisy in himself. Many such patriots, and too many nominal Christians, like him, are there now. But deformity, physical or moral, does not become beauty by being mine rather than another’s. Henry Martyn could say: “Men frequently admire me, and I am pleased; but I abhor the pleasure that I feel.”

As already remarked, the repugnance now spoken of should be exercised toward that which is wrong, because it is wrong; a spiritual taste being cultivated which is instinctively averse to sin. Sickness, and other causes, may suspend many unlawful desires, and perhaps temporarily disable from their gratification, while

the individual becomes no more virtuous, and has no more desire for conformity to God, than before. The venomous serpent is a hateful object; whatever apparent beauty of color or motion it may exhibit, whatever fascination it may practise, it is a hateful object; the bosom is not the place for it. If the viper fasten upon the hand, it should at once be shaken into the fire. So ought we to feel and to deal with respect to sin. Of all things shunned and dreaded, that is the most dreadful. Galley slaves, leprous outcasts, starving maniacs let us be, rather than sinners against God. The worst part of perdition is not the undying worm, the dreadful writhings of despair; but the frightful scars, and the fresh and growing wounds of sin.

Single out any one of the vices. Look at impurity, and it is only with unmitigated detestation, that, in any form, it may be contemplated. To respect and extol chastity is not enough. Sallust could write and talk eloquently against the prevailing Roman licentiousness; and yet, by his habitual and notorious debaucheries, lay himself open to repeated accusations before the Senate. Rousseau could compose versions of the Psalms, full of seeming unction; and also productions infamously licentious. Profession and mere opinions determine nothing. The great point is, How is the imagination occupied? Am I mentally chaste?

Look at intemperance. This indulgence is not to be reprobated so much because it undermines health and property, or because it begets idleness and pauperism, as because it is a beastly and wicked practice. It is to be loathed and renounced for debasing, as well as destroying, the soul. Proper aversion to it is not the aversion felt exclusively to the use of intoxicating drinks; but to the unauthorized indulgence in other stimulants, and in eating too. The man who will apologize for one sinful gratification, on the ground that there are others even worse, and the man who makes the sum of virtue to consist in some one moral excellence, are alike mistaken. While no drunkard can enter heaven, many a sober man does enter hell. Fractional morality will not suffice. The Manichees abstained from wine, calling it "the gall of the prince of darkness," but rioted in other liquors, equally pernicious; and in certain viands, too, no less pleasing to the palate than those which they prohibited. In a religious point of view, as well no abstinence, as such abstinence. The very first element of true temperance is wanting. Let stringent statutes be

enacted, but let a more stringent public sentiment be formed, which shall sustain those laws in all their severe integrity ; and most of all, let the foundation of that sentiment be a deep religious abhorrence of this and every vice. "I hate *every* false way ;" such were the ethics of David. Where proper aversion exists to any one sin, on account of its intrinsic demerit, similar aversion will of course be felt toward every sin, so far as discovered. Hence the propriety of the declaration often made, that indulgence in one known sin neutralizes all claims to Christian character. It implies the absence of holy principle ; so that whatever alleged piety there be, one allowed sin vitiates the whole.

Of all the follies and inconsistencies of which blind man is guilty, none can equal those that abound in this department of his universal and daily history. One illustration will make the point plain. The freebooters who formerly infested the sea in the region of the West India Islands, were, in their way, quite religious. They never embarked on an expedition, without first publicly invoking the favor of God ; nor were they wont to return from a successful and bloody cruise, without formally returning thanks. An educated pirate, speaking of the quarrels between the French and English freebooters, says : "One of the chief causes of our disagreement was the impiety of the English ; for they made no scruple when they got into a church, to cut down the arms of a crucifix with their sabres, or to shoot them down with their fusils and pistols ; bruising and maiming the saints in the same manner." Here we have Beelzebub berating his companions. The French Catholic pirates could not endure the English Protestant pirates, on account of their sacrilege ! In the most fraternal spirit of butchery, they could see, — aye, could help their English associates coolly to sever the limbs and cut the throats of living victims, but if the wooden images of saints received injury, these religious villains, forsooth, were shocked ! Bloodshed and rapine quite a praiseworthy occupation ; but the conscientious monsters could not away with an affront to the senseless symbols of their superstition !

Now, in the proposition to conduct our recent war with Mexico, or any needless war, on Christian principles, there is much of the same inconsistency. The same is there in not a little of the boasting about equal rights and the perfection of liberty in our land, where thousands upon thousands are held in unrighteous

bondage ; the same, too, in those wrathful advocates of anti-slavery, who carry on an equally vehement crusade against the Christian church and ministry ; the same, also, in every corrupt community of Christians, who tolerate superstition, vice and cruelty, but will not tolerate truth and the rights of conscience ; who scrupulously exact the tithe of mint, anise and cummin, but neglect the weightier matters of the law, — judgment, mercy, and faith.

There is at the present time, to a sad extent, a spurious charity, an ultraism of tenderness, which threatens, if not checked, to unman the nation. This religious coxcombry may be seen bustling about in a sickly sympathy for the criminal. It christens itself by the attractive name, "Prisoner's Friend." In one hand the blear-eyed spectre carries a copy of the Anti-hangman, and in the other, a petition for the pardon of the last cold-blooded murderer. But we may as well bow to Juggernaut, as to the idol of fanatical charity. At this demoniacal quixotism of morals the hosts of darkness must "grin horribly a ghastly smile."

Moral or religious consistency need not be sought in a man or body of men where aversion to evil, as such, does not exist. There can be no complete harmony among our moral sentiments, and between our opinions and our conduct, if there be not a sanctified abhorrence of what is wrong, because it is wrong, — wrong intrinsically, and opposed to the will and character of the just and holy God. No genuine love of excellence can exist without it. The two correspond as the impression and the seal.

THE WITNESS OF THE SPIRIT.

No truth in the Word of God is more interesting than the statement, that there is an action of the Holy Spirit to "bear witness with our spirits that we are the children of God ;" Rom. viii. 16 ; for what fact is so momentous, so affecting to the feelings, or leads to such consequences ?

Yet, perhaps no truth has been more abused to pernicious results. Enthusiasts, of all ages, have claimed the possession of this witness, and by it have been fortified against the dictates of sober reason and experience ; and, in consequence of it, run into

numberless errors and excesses. Others, reacting from this extreme, have fallen into another, and have virtually denied any witness of the Spirit at all.

Yet, not only in the passage just referred to, but in many others, is the doctrine taught, that there is a direct influence of the Spirit on our minds, by which we are assured of our interest in God, and of his favor towards us. "The Spirit of truth the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "At that day ye shall know that I am in my Father, and ye in me, and I in you."

It may then be profitable to consider the erroneous principles from which these extreme views originate, and to illustrate the Scriptural doctrine that lies between them.

The radical principle of the enthusiastic extreme is this: that the Holy Spirit, as a witness, by a direct testimony, communicates to the individual concerned, an immediate and infallible assurance that his sins are forgiven, and that he is an object of divine favor. This obviously implies a direct and special revelation to the soul, of a particular fact not contained in the Word of God; so that the knowledge of the fact is not a matter of inference from something else, but is immediate and direct. Thus, if the fact of the certainty of my salvation were stated to me in an audible voice, known to come from God, then it would be needless for me to examine the character of my mental exercises, and finding them right, to infer that I am therefore a child of God. The direct revelation of God removes all uncertainty, and renders all such processes of reasoning needless. Where we can rest our assurance on the omniscience of God, we may well reject the needless support of a process of reasoning.

But, if such a knowledge of our salvation is given, not by a voice, but by some mysterious, inward, direct revelation, the result is the same. There is a direct knowledge of a particular fact given by God, and of course without a process of reasoning.

Or, if there are impulses or emotions which can be lawfully taken as direct signs from God, that we are pardoned and entitled to eternal life, then by these impulses or emotions the question is directly settled, and there is no need of drawing inferences from retrospection, and an examination of the nature and tendencies of our mental exercises.

The dangerous nature of the principle that we have described, will be sufficiently obvious, if we reflect that it involves an entire subversion of the proper use of the reasoning powers, with respect to the evidences of Christian character, and exposes us to mistake nervous excitements, and the morbid actings of the imagination, or even the impulses and suggestions of Satan turned into an angel of light, for the witness of the Spirit of God. It tends also to create an unhealthy craving for excitements and impulses, and thus to destroy the symmetry of Christian character, and to render religious enjoyment spasmodic and transient. Instead of the healthy glow of a constant spiritual life, there is the exhausting fire of a periodical fever, with intervening periods of chilliness or of torpor.

In these remarks we are not exposing errors that are imaginary, or that have occurred only in the history of other ages. The false principle now under consideration, is at this time extensively held; it is advocated and defended with great zeal, and it actually produces, in many instances, all the evils which have been specified, in their worst forms.

One leading advocate of it says: "The testimony of the Spirit of God is an inward impression on the soul, whereby the Spirit of God *directly witnesses to my spirit* that I am a child of God." He also teaches that this witness precedes our love to God, and is the cause of it: "We cannot love God till we know that he loves us. We love him because he first loves us; and we cannot know his love to us, till his Spirit witnesses it to our spirit. Till then we cannot believe it." The possibility of such a witness he argues from the power of God to speak directly to the soul, and to cause the soul to know who it is that speaks. And he tells us: "He does effect it; the soul is absolutely assured this is the voice of God." The criteria by which such a voice is known, he does not attempt to explain; nay, he says that it cannot be done, "no, not by one that has the deepest knowledge of God."

Now can any view be better adapted than this, to produce selfish conversions, based on the idea thrown into the mind by voices, or visions, or impulses, or even by texts of holy Scripture suddenly suggesting, that I am a child of God? Can anything tend more directly to give up the mind to the impulses of nervous excitement, or to the visions of an overwrought imagination? Can anything tend more directly to entangle the soul in the snares of

of Satan, to be led captive by him at his will ? Can anything more entirely shield it against the suggestions of those rational powers through which God designs to guide the mind ? "God has spoken to me. I cannot tell how ; I can give you no proof that it is his voice ; but I know that it is, — I am sure ; he has made me so."

Though we have quoted but one author, representing but one denomination, still the dangerous views we are endeavoring to expose are not limited to any one denomination. They have been inculcated and reduced to practice within the bounds of various Christian communions, and in all seasons of religious excitement they naturally make their appearance. Indeed we have been induced to undertake the present discussion, because we have detected their incursions, here and there, among the members of our own churches.

They are the more seductive, because there is nothing in them that tends to produce deep conviction of sin, or to humble pride. On the other hand, nothing can be more acceptable to a proud and conceited man, than the idea of such a special, direct revelation to him of the fact that he is a peculiar and especial favorite of the King of kings. There is still greater danger, if in connexion with such a supposed divine communication, there is also an impression of being called and destined to perform some great work for God. Of nothing are conceited men so easily persuaded, as of this, and no persuasion more directly tends to inflate the mind with augmented pride, and to precipitate it headlong into the snares of the devil.

It deserves particular notice, that this false view of the witness of the Spirit as effectually divorces the mind from the Scriptures as from reason. It does not first find in the Word of God, promises of pardon made to repentance and faith, and then seek in the mind for evidence of repentance and faith ; and having found it, infer that the sinner is pardoned on the ground of the divine veracity. Rising above the Scriptures and experience, it seeks for a direct and special revelation of this fact from God himself. In this respect it coincides with the various delusive theories of an inward light which have been held by mystics, ancient and modern. All of these theories are characterized by one and the same result ; under pretence of honoring the direct communications of God, they exalt the interior light above revelation. And the

effect of claiming a direct revelation to the mind of the great truth of the reality and certainty of personal salvation, is the same. The belief of the most important of all facts, is made to rest, not on the revealed Word of God, but upon a new and special revelation, independent of that Word. No person now living, can find it revealed in the Word of God, that he is in fact pardoned ; and this is the very reason of the proneness of anxious minds to resort to this theory of the direct witness of the Spirit. The rational process of examining the revealed conditions of pardon, and the evidence of having complied with them, and thence deriving an assurance of salvation through the Word of God, does not satisfy the excited and anxious feelings of many. They desire something more personal, more sensible, more tangible. They long to hear God say directly to them : " Thy sins are forgiven ! " and under the influence of this desire, they forsake the safe grounds of humble faith in the Word of God, and plunge into the currents and whirlpools of the tumultuous sea of enthusiastic and fanatical excitement. All indeed are not ruined who believe in this principle. Often by a happy inconsistency they give to the Word of God an influence which this theory denies to it, and are thereby saved from shipwreck. But this is not because of the theory, but in spite of it, and in very many cases its worst tendencies are verified by fatal results.

Let us next consider the opposite extreme, into which many have fallen in avoiding this. It consists in the virtual exclusion, or actual denial of an action of the Spirit of God on our minds, of the effects of which we may be truly conscious, and properly refer to him, as plainly transcending our own power, and requiring him as the Author. It is both reasonable and Scriptural to suppose, that the Holy Spirit is able to exert a peculiar influence upon our intellectual powers, our imagination, our trains of thought, our emotions, and our belief, which shall impress us with a rational conviction that it is from without. Moreover, the nature and effects of this influence may be such, that we recognize in them a fulfilment of something described and promised in the Word of God, as effected by the Holy Spirit. Moreover, the results may be directly opposed to all of the natural tendencies of proud, sensual, self-justifying minds. The mind may be filled with an overwhelming sense of sin, with terror in view of the threatened judgments of God, with penitence, faith,

hope, joy, or ecstasy, by an influence plainly superior to itself. The spirit of bondage to fear may be taken away; the spirit of adoption, whereby we cry Abba, Father, may be given. The things of the eternal world may be invested with a vividness and brilliancy, such as we feel incapable of producing by our own power. We may be unable to resist the impression that we are under the influence of a present, powerful, and holy Mind, who is aiming to transform us into the image of God.

Our faith may be raised to such degrees of certainty, that the things of the spiritual world shall seem like living, present realities, entirely outweighing and eclipsing the things of time and sense. Now it is plain, that if the Holy Spirit produces such states of mind, and if we recognize them as from him, and as a fulfilment of revealed promises, then by them he witnesses to us that we are the sons of God.

Now if all regard to such spiritual influences, felt to be from without, is excluded, and the attention is fixed simply upon a predominant purpose which we have formed to serve God, and upon our own general principles and conduct, then we are in the opposite extreme; for now there is plainly nothing left to which the words can be applied, "the Spirit itself beareth witness with our spirit, that we are the children of God."

There is nothing now left but the solitary action of one spirit, instead of the concurrent action of two; and we thus in effect set aside the great Scriptural doctrine of a real and conscious communion with God. Now while we admit, that evidence of Christian character may be derived from inspecting the solitary action of our own minds; still, we hold that it is not possible to rise to that height of assurance which is implied in the witness of the Spirit, without that sensible communion with God which it is his peculiar prerogative to produce.

Turning then from the extremes that have been pointed out, let us proceed still further to illustrate the Scriptural doctrine that lies between them.

We are abundantly informed in the Word of God, that the human mind was not made to be perfected by its own independent activity, and without the aid of a divine and supernatural influence. It was made to be perfected by communion with God, and cannot secure its true life and development without him, any more than the plant can live and flourish without the sustain-

ing power of the soil. So long as united to God, his vivifying influences preserve all the powers in a state of healthy activity and development. On the other hand, when separated from him by sin, the mind is at once pervaded and ruined by moral disease. The intellectual powers are darkened, the emotions become passionate and corrupt, and the will unreasonable and stubborn. The great end of God, therefore, is to restore such fallen minds, through Christ, to a state of moral health, purity, and rationality ; and to reëstablish that spiritual communion with them in thought and emotion, upon which depends their eternal life. This communion is reëstablished by the Spirit by influences which we often recognize as from without ; but inasmuch as we cannot have direct and intuitive evidence that they are from God, we must seek for evidence in their tendencies and effects. Influences from without may proceed from two sources, the Spirit of holiness, on the one hand ; and Satan changed into an angel of light, on the other. We are not, therefore, to regard all actings on our minds from without which transcend our power to produce them, as from God ; but those only which primarily tend to produce spiritual life, by convincing of sin, humbling and purifying the soul, and restoring it to its normal state.

In the body, the distinction between health and disease, is perfectly obvious. The man who has a fever knows it ; and if he is healed, he recognizes with absolute certainty returning health. So also spiritual health, as opposed to spiritual disease, conveys evidence of its reality to the soul, which removes all doubt. If the consuming fires of unholy passion cease to exhaust the life of the soul, if holiness, humility, tenderness, meekness, and other Christian graces reign within, then the soul realizes the true joys of spiritual life, and is sure that it lives. It is no less sure that the influences through which it lives, are from God.

Hence to this result did our Saviour refer his disciples, as the evidence by which they might know that their communion was really with him. "Because I live, ye shall live also." And as the result of this, he immediately adds, "At that day ye shall know that I am in my Father, and ye in me, and I in you." Here more is promised than the solitary action of one mind. The promise ensures the indwelling of the believer in Christ, and of Christ in him, by holy spiritual communion ; and the proof that the communion is with Christ, is found in the fact that it produces

a supernatural spiritual life, which he only has power to produce. The Spirit, then, witnesses with our spirit that we are the children of God, by producing communion with God, and the evidence that our communion is with God, and not with deceiving spirits, is found in its effects, in producing in us the true and spiritual life of God.

Let us next briefly consider the evidence that such communion is a reality, and that it does produce the highest possible assurance of our filial relationship to God.

Sufficient proof of the fact might be found in the promises of Christ to his disciples before he left the world. When the Deity became incarnate in the person of Jesus Christ, he interchanged thoughts and emotions with his disciples through the organs of the human body. Here was a real and sensible communion with them. Now, when communion in this form was about to cease, they feared lest they should be left in desolate solitude. To cheer them, he assured them that their communion with him should not cease. That he would come to them, manifest himself to them, dwell in them, and cause them to dwell in him, and so fill them with his joy that their joy should be full.

But these promises do not apply to them alone. Although there is no visible form through which God now communes with us, still there may be a real interchange of thoughts and emotions between him and us, attended with a mental consciousness that it is so. We may know that we are in him, and he in us. Nor is our ignorance of the mode in which God thus communes, an argument against the reality of the communion.

When one of the disciples inquired, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world, he gave no explanation of the mode, but simply reasserted the fact: "If a man love me, he will keep my words, and my Father will love him, and we will come to him, and make our abode with him."

In accordance with these promises, the beloved disciple speaks of knowing and believing the love that God hath towards us, and of dwelling in God, and of God as dwelling in us; Paul too, speaks of Christ as dwelling in the heart by faith, and of our knowing the height and depth, and length and breadth of the love of Christ which passeth knowledge, and of being filled with all the fulness of God. The effects of such communion are also described. They are a perfect satisfaction of the soul. Christ's

joy is in us, and our joy is full, — it is joy unspeakable and full of glory.

The records of such experience in the Word of God are numerous and full, — David and Asaph, Isaiah and Paul, and the beloved disciple, have left on record their experience of this supernatural communion with God, their perfect joy while it continued, their longing after it when it ceased.

And in the experience of eminent uninspired saints, similar testimony is found. The account of his own experience by President Edwards so fully describes the idea of life in Christ, that it will not be amiss to quote it.

“ Once, as I rode out into the woods, for my health, in 1737, having alighted from my horse in a retired place, as my manner commonly has been, to walk for divine contemplation and prayer, I had a view that for me was extraordinary, of the glory of the Son of God, as mediator between God and man, and his wonderful, great, full, pure and sweet grace and love, and meek and gentle condescension. This grace that appeared so calm and sweet, appeared also great above the heavens. The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception, which continued, as near as I can judge, about an hour ; which kept me the greater part of the time in a flood of tears, and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated ; to lie in the dust, and to be full of Christ alone ; to love him with a holy and pure love, to trust in him, to live upon him, to serve and follow him, and to be perfectly sanctified and made pure, with a divine and heavenly purity. I have several other times had views very much of the same nature, and which have had the same effects.” In another place he says : “ God, in the communications of his Holy Spirit, has appeared as an infinite fountain of divine glory and sweetness ; being full, sufficient to fill and satisfy the soul ; pouring forth itself in sweet communications, like the sun in its glory, sweetly and pleasantly diffusing light and life.”

We do not quote such passages as furnishing an example of common Christian experience. President Edwards speaks of it as extraordinary in his own case. But we design by it to illustrate the power with which the Spirit can witness our sonship to

our minds, whenever he pleases, and to illustrate by a striking example, the great subject of our present discussion.

The influence of such communion on the mind also deserves notice. It imparts to it by sympathy a portion of the qualities of the divine mind. It becomes a "partaker of the divine nature." The thoughts, emotions, purity, healthiness, vital energy, tenderness, susceptibility, and beauty of the divine mind, are imparted to it by communion. God is the exhaustless source of all these things, and the highest vital energy of the mind is not in itself, but in him. Hence, by the metaphor of a vine and its branches, Christ enjoins the necessity of a permanent life in him, thus produced, as the indispensable condition of energy and fruitfulness, in Christian words and deeds.

When we call the influence thus exerted on the mind, supernatural, we do not mean that it is unnatural. It pertains, as we have said, to the nature of all created minds, that they cannot be rightly developed and perfected, except by such communion with God.

We call it supernatural, for two reasons. One, that regarding all the created universe as nature, it is an influence not proceeding from it, but from the uncreated God, who is above nature.

Again, regarding the existing moral nature of the human race as depraved, and, to be out of communion with God, as the universal law of such depraved existences, communion with God is above and contrary to such a nature, though in accordance with the true end, and real laws of the mind. So, if all men were born blind, and by divine intervention sight were restored to some, to see the sun would be above the nature with which men were born, although in accordance with the real end and laws of the eye.

From what we have said, it is plain that this view of the witness of the Spirit, does not tend to supersede the use of written revelation, under the pretext that the mind is not to be bound down to the dead letter of old documents. On the other hand, God communes with us through his Word, and it is his purpose so to elevate the mind, that it may come into a sympathetic perception of his own enlarged and glorious understanding of it. Communion with a teacher does not supersede the study of the text-books which he uses, but guides into his full understanding of them. So, communion with God guides into a full under-

standing of his great text-book, the Bible. He does not add to it, or take away from it, but opens our eyes to behold wonderful things in it.

Nor does its influence cease here. God is the real author and teacher of all truth. Some things he teaches by the very structure of the human mind; some in the great book of his providence, some in the book of his works. These are all alike books of God; and truly interpreted will harmonize, elucidate, and sustain what he teaches in his Word. Communion with God, therefore, tends to open our eyes to understand his interpretation of these books, and thus to harmonize all truth.

Nor does this lead to an unhealthy, unintelligent craving after mere excitement, nor does it destroy the balance of the mind. On the other hand, it restores the mind to health, vigor, and balance. The mind was made for high degrees of feeling; otherwise it would not have been correlated to God. Hence it craves excited feeling of some kind.

But if the feeling is unhealthy, it gives no rest to the mind. Selfish, malignant, proud emotions are in their nature feverish, and their exercise gives the mind no repose.

But if the emotions are benevolent, tender, meek, and pure, a powerful exercise of them is healthy, and satisfies the craving of the mind, and gives it rest. In diseased feeling we find the elements of the misery of hell, where they rest not day nor night; in holy feeling, of the happiness of heaven, where the rest of the people of God is eternal.

Hence, the natural result of elevated communion with God, is holy peace. All the desires of the soul are satisfied, all fear of evil is removed, and the mind participates in the tranquillity of God himself. The peace of God that passeth all understanding, keeps the heart and mind through Christ Jesus.

It is here worthy of special notice, that the highest degrees of communion with God cannot be reached till the mind is eminently purified from sin. Hence, in the experience of Edwards, periods of deep conviction of sin, and self-loathing, preceded his seasons of most intimate communion with God, and prepared the way for them. By thus banishing all tendencies to irreverence or self-complacency, the soul is prepared for the highest manifestations of divine favor. But when these are made, the mind exercises the love for which it was created, and mutual manifestation and

mutual joy exist. The joy of each fills the other, and the joy is full. Each seems to be in the other. The love of Christ that passeth knowledge is known, and the soul is filled with all the fulness of God. The loving kindness of God is felt to be better than life. It causes joy unspeakable and full of glory. It is a love strong as death ; it is like coals of fire that hath a most vehement flame ; waters cannot quench it, floods cannot drown it. In comparison with it, the whole of a man's substance is utterly despised.

But as the emotions of God are free from disease, so are those of the mind under the influence of his love ; it is healed of all feverish excitement, and truly lives. Its emotions are vastly more powerful than ever before, but perfectly reasonable, and under control. All blinding passions pass away ; it walks in pure light, the light of God, the light of truth, the light of love.

LETTER TO HON. JOHN C. CALHOUN.

DEAR SIR :

I have been deeply interested, both recently and on former occasions, with your zealous and incessant efforts to defend the system of American slavery. Whatever may be thought of your opinions, it must be conceded that your conduct in their promulgation and defence, has been, in general, consistent with itself. You do not, like some, concede that slavery is a great evil, social, civil, and moral, and then employ all your energies to perpetuate its existence. On the other hand, you defend it as a desirable system, sanctioned by the Word of God, and as the only permanent basis of free institutions ; and you forebode the ultimate ruin of the northern portions of our Republic, or at least the reduction of the working classes to slavery, as the inevitable result of our want of the conservative influences of negro slavery.

Relying upon your love of consistency, and on your moral courage as manifested in so resolutely encountering the predominant opinions of the age, — for that these are increasingly hostile to the system of slavery you frankly admit, — I am emboldened to propose a mode of defending the system you so much love, which seems hitherto to have escaped your reflections.

It first occurred to me on the anniversary of the landing of the Pilgrim Fathers, in 1620, upon the rock of Plymouth. After the emotions of my soul had been aroused to the highest pitch, by meditating upon the sublimity of the principles embodied in their institutions, and the influence exerted, and to be exerted, by them upon the world, my attention was arrested by the striking fact, that the year 1620 was rendered memorable, not only by the landing of the Pilgrims on the rock of Plymouth, but also by the landing of the founders of American slavery on the shores of the James river, in Virginia. It at once struck me that you and your friends have been guilty of a great oversight, in never having established a suitable yearly commemoration of so great an event. Surely, the introduction into this Union of the great corner-stone of free institutions, is not an event to be passed over in silence, and consigned to oblivion.

And yet, how little notice has ever been taken by you, of this important event. The names of the philanthropic men engaged in the transaction, have never as yet been emblazoned on the rolls of fame. All that we can discover is simply that, in the words of a celebrated historian, "a Dutch man-of-war entered James River, and landed twenty negroes for sale." We are not even informed on what day of the month, the enterprising crew of this Dutch man-of-war first stepped upon the shores of Virginia, the mother of states and of statesmen. Perhaps they landed upon a rock. If so, we are not informed of the important fact, nor is the rock pointed out for the veneration of posterity. The chairs, too, in which these illustrious Dutchmen were wont to sit, are not preserved with pious reverence; their armor is not shewn, and their portraits are not suspended for admiring gaze! All has been suffered to fall into blank oblivion, except the naked inference that said Dutch man-of-war must have had a commander and a crew, otherwise she could not have landed twenty slaves on the shores of Virginia.

This strange neglect may in part be accounted for by the fact, that Washington, Jefferson, and other distinguished sons of the South, were in the dark as to the real merits of the system of slavery. It is plain that their minds were beclouded by those prejudices which you are now laboring with so much zeal to expose. They even went so far as to believe that "all men are created equal, and are endowed by their Creator with unalienable rights." What

you have since stated, to expose the falsehood of this view, namely, that *men* are not created at all, but that they are born in a state of *childhood*, and with very unequal rights, some being free and some in slavery,—does not seem to have occurred to them. Nor had they, at that time, come to regard slavery as the corner-stone of free institutions; on the other hand, they feared that if it was not destroyed, it would become their destruction. But since their day, great progress has been made, and new light has dawned upon the real nature of this beneficent institution; and you, beyond all doubt, must be regarded as the leading spirit in this new movement, the great apostle of the doctrine that the only permanent basis of our free institutions, is negro slavery.

Would it not, then, be an important means of promulgating and defending your views, to establish an annual commemoration of the landing of the illustrious Dutchmen aforesaid, on the shores of Virginia? Why should the name of the Mayflower be famous in both hemispheres, and that of the Dutch man-of-war remain forever unknown? Why should the Pilgrims be canonized, and the Dutchmen forgotten? Why should not the zeal of antiquarian research at once enter this field, explore the archives of Virginia and of Holland, and restore to their proper place on the rolls of fame, the actors in this great event?

Consider, too, what a wide field for research and for eloquence would be opened, by such a yearly commemoration of the establishment of slavery. It was then but as a grain of mustard-seed. Only twenty slaves were landed. But now, over what wide regions the system is extended, and how many millions are now experiencing its influences. How zealous are its friends for its extension into those vast domains just acquired from Mexico. Certainly, no occasion could be more favorable for an enlarged view of the system as a whole, and of its benign effects as recorded on the page of history. Then would be the time to shew forth its auspicious influences upon religion, social purity, and national morals. Then, to shew its power to render labor honorable, and to promote industry and wealth, economy and thrift, in all classes of society. Then, to shew its influence in promoting popular education, and elevating the standard of intelligence in all classes.

On such an annual festival, too, it would be appropriate for you to explain by what strange oversight, the Honorable Waddy Thompson, in looking for the most striking contrast to the degra-

dation of Mexico, selected, not his native State of South Carolina, but Massachusetts, settled, as he tells us, "by the poor pilgrims of Plymouth, who carried with them nothing but their own hardy virtues and indomitable energy." "Massachusetts, with a sterile soil and ungenial climate, and no single article for exportation but ice and rock," and yet, "in productive industry, wide-spread diffusion of knowledge, public institutions of every kind, general happiness, and continually increasing prosperity; in letters, arts, morals, religion; in everything which makes a people great, there is not in the world, and there never was in the world, such a commonwealth as Massachusetts. There she is! look at her!" It will surely be a theme worthy even of your exalted talents, to show why a southern statesman, to find "everything that makes a people great," to find a commonwealth which he is willing to place at the head of the civilized world, should go to slavery-hating New England, and not to the sunny South, not even to the shores of Virginia, the mother of slavery.

It is the tendency of all truth to elevate the soul, and to produce a noble fearlessness of an overwhelming majority of opponents. The Puritans stood fearless against a world in arms. If, then, your views are true, why not act as if they were true? I admit that the world is against you, and the whole South is not with you. But what of that? Should truth fear numbers?

You have done much for slavery. But you have not yet reached the highest point of consistency. Adopt my proposal, enter upon it with zeal, and thoroughly carry it out, and then you will be fully consistent. For, if slavery is what you maintain, then the anniversary of its introduction ought thus to be commemorated. If New England has her Forefathers' Day, and is willing to glory in it before the world, then, if you and those who think with you, are not ashamed of your peculiar institutions, but glory in them, why not shew it forth, and assign your reasons before the world, on the banks of the river James, by orations, and prayers, and thanksgivings, and odes, and all the other arrangements of a solemn yearly festival?

Consider, too, what an addition would thus be made to the literature of the world. Odes in praise of slavery, are as yet a thing unknown. Perhaps, by such an anniversary, some southern Pindar will be aroused to fill so vast a void, and a literature of slavery be produced, worthy of the great event commemorated.

You have clearly indicated your conviction, that the existing literature of the world is against your beloved system. But should such a man as you, flee? Do not the exigencies of the day call for a mighty struggle? Is it not time to summon eloquence, poetry, music, and all the kindred fine arts, to labor in a field hitherto so entirely neglected?

It may be, after all that I have said, that you will consider such an anniversary as not appropriate, and see fit not to accept my proposal. If this should be the case, I have only one request to make, and that is, that you will state your reasons, and shew why it is appropriate to commemorate the landing of the Pilgrims on the rock of Plymouth, and not appropriate to commemorate, in a similar way, the landing on the shores of the James river, of the illustrious founders of those peculiar institutions of the South, to the defence of which your highest energies are devoted.

I am yours, respectfully,

A MASSACHUSETTS MAN.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

THE BIRTH OF UNITARIANISM.—We have largely proved, in the former volumes of this work, that Unitarianism, in this country, had its origin in concealment. For proving this fact, by evidence derived from the Unitarians themselves, we have been soundly berated, though the charge cannot be confuted. But they are still presenting, of their own accord, new proofs of our allegation. A recent writer in the *Christian Register*, whose signature, F. P., seems to point him out as same who wrote the famous letter to Rev. John Grundy, in 1812, has been giving some account of the dismissal of Rev. John Rogers from the pastoral care of the church in Leominster. This event took place in 1757. Mr. Rogers was condemned on account of heresy. We are told by F. P. that several members of the dismissing council, who were just such heretics as Mr. Rogers, voted throughout, for his censure and expulsion. One of these was Rev. Mr. Mellen, of Sterling, of whom F. P. relates the following incident, on the authority of the late Rev. Dr. Bancroft, a Unitarian minister of Worcester: “An intelligent and pious matron, a member of his church, thus addressed him:—‘Mr. Mellen, your religious opinions do not differ from those of Mr. Rogers. How, then, could you in conscience denounce him as an heretic, exhort him to retract his doctrines, and, in case of refusal, to advise the people of his charge to expel him from the Pastoral Office?’ ‘Why, dear madam,’ answered he, ‘Mr. Rogers is a very

indiscreet man, and is at least fifty years too early in preaching such doctrines from the pulpit.' " Yes, it took just about half a century of just such "discretion" to ripen the public mind for that open development of Unitarianism, which at last took place in due time, according to Mr. Mellen's reckoning. We venture to make this rich quotation from the Register, at the risk of being reviled as uncharitable and malignant, by those who have no other way to meet an unpleasant fact or an unwelcome truth.

THE PEARL OF DAYS.—This is a right noticeable book, written by a laborer's daughter, on "The advantages of the Sabbath to the working classes." The somewhat fanciful title reminds us of a passage in Philip Henry, who calls the sacred feast-day of the resurrection of our Lord, "The Queen of days, the Pearl of the Week,—the institution, a sign of God's love to us; the sanctification, a sign of our love to him." A friend of the Sabbath, in Great Britain, had proposed three premiums for the best treatises on this subject, which must be written by laboring men. The competitors reached the astonishing number of nine hundred and fifty; thus proving that there is "mind among the spindles," and other implements of industry, in the Old England, as well as in the New. And what is better, it proves in what estimation the corporeal, intellectual, and spiritual benefits of the Sabbath are held by the operatives of a country, where "the religion of the Sabbath" is better understood and practised than in any other country of Europe. The charming little book before us, was excluded from the competition by a strict construction, which held that a laborer's *daughter*, herself a hard-working woman, could not enter the lists which had been opened for "laboring men." Still it is published, with a dedication to the Queen of England, and with a sketch of the author's life, from her own pen. There could not be a happier argument for the influence of the Sabbath on the households of God's poor, and on the training of their children, than this little volume affords. We commend it for distribution in the next Anti-Sabbath Convention, if the next shall ever be called!

PROVERBS FOR THE PEOPLE.—This book was written to afford illustrations of Christian morals founded on the proverbs of Solomon. The author is Rev. E. L. Magoon, already known to the literary public. We can commend it "with a will," having read it nearly through at a sitting. It is instinct with life. "The spirit of the living creature is in the wheels." The book is not one of those tamely correct things, which neither commit a fault nor mend one, which have neither faults nor anything else. It abounds in those lesser blemishes which would keep a minor critic busy for a month. Its style, though rather ambitious, is careless and free, like the high-spirited and dashing hunter of the West. And as deadly is its aim, when levelled at the gay plumes of folly, the serpent-coils of sin, and the shaggy mane of vice. The author's reading and memory are immense. It is long since we have fallen in with such a "quotationipotent" book. It is a sort of cyclopedia of citations, from all authors, in prose and verse, relating to the subjects treated. Indeed, it herein runs to some excess;

and the reader will often feel, that some of the passages taken from older writers, are only cheating him out of something better of the author's own. But he is not wanting here. He has given much of his own inditing, which will hereafter be quoted in its turn by others. We admire this book; and yet we retain a long-cherished opinion, that the proper book on Christian morals is not yet written. The grand desideratum is a lively and pungent work on points of morality, composed in the highest fervors of evangelic feeling; and giving the same prominence to the work of Christ, and the work of the Spirit, in the discussion of moral duties, as in explaining experimental piety. What is wanted, is a detailed exhibition of Christian morality, penned in the likeness of those sketches which abound in the letters of the great apostle to the Gentiles.

DR. WAYLAND'S UNIVERSITY SERMONS.—This volume, like the preceding, is issued by the well-known enterprise of Gould, Kendall and Lincoln, of this city. It contains a selection from the sermons preached within four years, to the officers and students of Brown University; and it is interesting as a sample of the religious instruction imparted in the chapel of that celebrated seminary. It is pretty safe to commend Dr. Wayland without reading him; but this we are unwilling to do for our own sakes. We find his University Sermons to be soundly orthodox, according to the ideas of Thomas Hollis; and devoutly pious, according to the sentiments of all good men. His views of the positive institutions of the gospel are somewhat too "low church" for us, who, like our Puritan fathers, believe that Christ has not left his own redeemed kingdom without a divine constitution and laws. But we can easily forgive this fault, which is excessively rare among our excellent Baptist brethren. Dr. Wayland joins a generous zeal for the truth, with a noble catholicity of soul toward the brethren who do not "toe the tracks" exactly like himself. Were his largeness and warmth of heart to become general among those of his own exclusive communion, it would prove to be the life of their sect, and the death of their sectarianism. Would that such a temper might more fully pervade our own denomination, and every other!—We cannot close this notice, however, without a regret, that the magnanimity of Dr. Wayland has not raised him above the repetition of the old sing-song about Roger Williams and the Puritans. Mr. Williams undoubtedly had his merits, and, as some think, his deserts; but, as respects the comparison between him and the Puritans, we have proved to a demonstration, in the first volume of this work, that he had no real advantage over them. The descant which is so loudly rung to his superior praise, we have shewed to have more sound than sense, and to partake more of poetic license than of historic truth.

SCENES IN LUTHER'S LIFE.—Wonderful Luther! His life is a precious metal, in which the ablest workmen have delighted to shew their skill. This book is from the pastor of the Baptist Church in Malden, and evinces a Lutheran soul in its author, who is able to commune with the seraphic burnings of the fiery reformer. It is disfigured by too many defects, proving that its scenes, as the

author frankly confesses, "are not what they might have been, had a little more time been devoted to their preparation." This is but a poor excuse for hasty publication, as there is no reason for thinking that the "republic of letters" would not have patiently awaited his convenience. Still the book is full of spirit and glowing fervor, presenting, not a continuous biographical panorama, but a series of scenes like the views of the magic-lantern, where the outlines are dim and shadowy, and only the filling up is gorgeous and bright. Luther's mind was like a ponderous trip-hammer, working night and day, and forging a bolt at every blow. He once said familiarly among his friends at table: "Had I not bitten him to the bone, the pope would have swallowed us whole. I am the pope's perch, that hath sharp-pointed fins, which he is not able to devour. The pope in me hath found a hedge-hog to chew on!" Three hours before his death, Luther called for pen and paper, and wrote the following Latin verse:

"Pestis eram vivens, moriens ero mors tua, Papa!"

The hexameter may be "done into English" in this fashion:

O Pope, I was thy pest to my last breath;
And now, in dying, I shall be thy death.

THE BOSTON ALMANAC FOR 1849.—This most useful of all books with unpretending titles, was placed in our hands on the day of its author's burial. This little annual, as full of condensed information as if it had been forced in by one of his own tremendous hydraulic presses, may serve at once as his monument, and as an image of his full mind. Mr. Dickinson, as appears by his "last dying speech and confession," here given, expired as a martyr to the passion for doing business. Few men have done so much, or so well. He seemed to feel, as Lord Bacon did, "that every man is a debtor to his profession;" and made unwearied exertion to improve the noble art of Printing. His efforts were highly successful, and will not die with him. His empire is divided into two great kingdoms. The "Dickinson Printing House" is gone into the hands of Damrell and Moore; and the "Dickinson Type Foundry" is removed to Andover by W. H. Wardwell. These establishments will lose none of their high reputation, under their present management, and will long perpetuate the memory of him who spent his life in bringing them to their present perfection.

MONTHLY RECORD.

The Independent. — This new Congregational paper has appeared at New York; and, like the Irish rebellion in the time of Charles I., "it breaks out forty thousand strong." The only disadvantage under which it labors, is the highly raised expectation of the public, which will not be easily satisfied. And the editors do not wish to afford easy satisfaction. They are men, as the Rev. Sydney Smith used to say, "of forty-parson power!"

Harvard College.—The resignation of Mr. Everett, as President of our ancient university, has been received with lamentation. Perhaps no man not professedly orthodox, ever enjoyed more of the confidence of the orthodox community. His urbanity of manners, his accomplished scholarship, his serious and self-sacrificing spirit, together with the impartiality of his administration, have endeared his name to all the friends of the institution which he has so greatly adorned. Whatever may be alleged against the sectarianism of the college, we believe no man will attempt to inculpate Mr. Everett with this charge. We regret that ill health, aggravated by the severe labors of his office, should have made his resignation necessary; and we sincerely hope that so much wisdom and moral worth will not be lost to the community, but constrained to accept some less burdensome but no less important situation, in our public councils.—Where can the corporation find a suitable successor? We fear that it will be difficult for them to obtain a man who will give general satisfaction. Among the names mentioned, as candidates for the vacancy, are Messrs. Choate, Sparks, and Giles, Drs. Walker and Wayland, and Prof. Felton. Let a man of an enlarged spirit, of whatever denomination, who, like Mr. Everett, would administer the affairs of the college for the public good, without regard to sect, be placed at the head of the institution; let the Hollis Professorship be filled according to the statutes of the founder; let the Unitarians support their own divinity school, disconnected from the college, as the orthodox and Baptists support theirs; and let there be a more liberal spirit manifested in filling the vacancies which may occur from time to time in the board of overseers; and the university would at once receive an impulse of prosperity, such as tens of thousands by way of endowments in its present condition, can never give it.

Ordination at Worcester.—The ordination of Rev. Mr. Bushnell, over the fourth orthodox Church in this thriving city, was attended by some diversity of sentiment. Exceptions were taken at his opinions on several important points of belief; and, after long examination, sixteen members of the Council voted in favor of his ordination, eleven voted against it, and three declined voting. It is impossible, with the slender information we possess as to the facts, to form a clear opinion upon the merits of the case. But as all the influences, local, occasional, and personal, which bear upon a Council in such cases, are in favor of proceeding to ordination; and as the candidate's warmest friends usually constitute a considerable portion of the body, it seems to argue a strong sense of duty and integrity of purpose, on the part of such members as refused to assist in putting him into the ministry. Such a stand for principle, made by men of kind and generous feelings, in circumstances of great delicacy and difficulty, is highly honorable to them, even if their scruples should prove to be unfounded. It is to be presumed that the majority had reasons which were satisfactory to them, for endorsing the soundness of Mr. Bushnell's views as to the Inspiration of the Bible, which is now become among us "the article of a standing, or a falling Church."

SPECIAL NOTICE.

THE subscribers feel it to be of great importance, that there should emanate from this city, a periodical like the **CHRISTIAN OBSERVATORY**, devoted to the interests of sound doctrine and practical piety. It will be seen, that, under the new arrangements for conducting it, several of our number, including the former Editor of the work, have assumed the direct responsibility of the editorial department. The others stand ready to afford them all the countenance and aid in their power. And we hereby invite the co-operation of our brethren in New England and elsewhere, in promoting the circulation of the **OBSERVATORY**, and rendering it all that can be desired as an organ of general communication with the public. We live in a day of great excitements, novel speculations, and surprising changes, fitted to awaken our fears as well as our hopes, and calling for the utmost vigilance and activity on the part of the friends of religion, to check every evil tendency, and to favor all the better developments of the times. It is our hope, that this publication, by the strenuous support of our brethren in the ministry and the Churches, may prove a strong defence of the truths we love, and a permanent depository of such historical facts and spirited reasonings as will afford a powerful support to orthodox Congregationalism, in its simple, spiritual and scriptural belief and order.

Boston, Dec. 4, 1848.

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CHRISTIAN OBSERVATORY.

THE Publishers of the CHRISTIAN OBSERVATORY take great pleasure in announcing to the subscribers for that work, and to the public at large, that they have made arrangements to carry it on with increased efficiency and strength. At a meeting of ministers such as could be conveniently assembled, the opinion was unanimously expressed, that the work must go on under such auspices as should ensure it a vigorous support, and render it, as far as may be, an accredited organ for that portion of the religious community which may be interested therein. The following gentlemen were appointed to take the editorial charge of the work: Rev. N. Adams, D. D., Rev. J. A. Albro, D. D., Rev. E. Beecher, D. D., Rev. E. N. Kirk, Rev. A. W. McClure, Rev. W. A. Stearns, and Rev. A. C. Thompson.

These gentlemen have accepted the duty, and have made such a distribution of the labor, as to divide it equally among them, and ensure from each his appropriate share of effort. This arrangement, therefore, being by no means nominal, will bring into the pages of the OBSERVATORY a rich variety of gifts and talents for the edification of its readers. Under these circumstances, the Publishers again offer it to the cordial patronage of the friends of a sound evangelical literature, and of the principles of the honored puritan fathers of New England.

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VOLUME THIRD.

All new subscribers, paying in advance, may have the first and second volumes, neatly bound in cloth, for one dollar a volume. As we shall hereafter print no more copies than are wanted for actual circulation, we shall not, in future, be able to furnish any back volumes except the first and second as above mentioned.

N. B. Competent agents are wanted to circulate this work. A liberal compensation will be given.

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